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Pacific School of Religion
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The Study of Religion

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ON THE HORIZON OF THE CHRISTIAN CHURCH

MISSIONARY HYMN CONTEST ANNOUNCED

Dr. Milton S. Littlefield, president of the Hymn Society, announces the offer of a prize of $100 for the best hymn "written in the spirit and voicing the purpose of the missionary enterprise of today," submitted to the Society by February 1, 1929. When the winning hymn words have geen selected a similar prize will be offered for the best musical setting. The judges of the contest are Dr. A. L. Warnshuis, secretary of the International Missionary Council, and secretary of the Foreign Missions Conference of North America; Dr. Henry H. Meyer, editor of the Sunday school publications of the Methodist Episcopal Church; and Dr. Benjamin L. Winchester, head of the Department of Religious Education of the Federal Council of Churches of Christ in America. All manuscripts are to be submitted to Dr. Franklin A. Gaylord, 47 Englewood Avenue, Englewood, New Jersey. Authors may submit more than one manuscript; each manuscript must be accompanied by a sealed envelope containing the name and address of the author, but the name must not appear on the manuscript; no manuscript will be returned, but none will be used in any way without the consent of the author; and the Society reserves the right to withdraw the award if no manuscript deemed worthy is received. The Hymn Society is a national organization of hymn writers, composers, and hymn book editors. Recently it conducted contests for words and tune for a "Hymn for Airmen," manuscripts numbering more than 1,800 being submitted from every state in the Union, and from most countries of Europe and their foreign colonies.

SOME SIGNIFICANT HAPPENINGS FOR CHINA

A number of reconstructive and reform movements in China are headed to take effect or be initiated on or about January 1, 1929. Most of these pending efforts are due to decisions taken in the recent Fifth Plenary Session of the Kuomintang Party. First, the public interment of Sun Yat Sen at Nanking is scheduled for January 1, 1929, which event will focus the eyes of the nation on him and the policies for which he stood. The new Government is following his policy and influence fairly closely and consistently, as is seen in at least three lines: (1) They are trying to set up a period of political tutelage as advocated by him; (2) it is quite evident from the actions of the Fifth Plenary Session that they are moving towards government control of public utilities; (3) they are also planning to divide the government into the five departments espoused by him. Second, the Government plans to make tariff autonomy effective on or about the same date. H. H. Kung, Minister of Industry and Commerce, met a group of business leaders in Shanghai and urged upon them the necessity of boosting home industries. There has been a hint in the press of foreign merchants or business getting together and setting up counteractive measures. In this connection every effort is being made by the Nationalist Government to push forward the revision of treaties, which is another of the strained issues between China and Japan. As regards Manchuria the Nationalist Government seems inclined to recognize the economic rights of Japan in Manchuria, but is determined at the same time to protect China's political rights. Third, the Third National Representative Congress is to meet early in January, 1929. This again is along the lines of Sun's policy and involves, among other things, the question of the constitution. Fourth, a National Opium Suppression Committee has been set up by the Government. It has a most rigorous policy. After March 1, 1929, *opium addicts are to be treated as criminals.* A National conference is to be called to work out plans for the suppression of this trade. Certainly officially China has set herself again squarely against this iniquitous traffic. Public opinion also leans strongly in that direction. Fifth, new factory laws are in course of preparation which will probably come into effect about the first of the year and they are certainly forward-looking. China is going to make the experiment of *one party government,* and there is little sign that military operations will start up against the government.

The Christmas Spirit

Father, mother, the baby, Johnnie, Jane, the aunts and uncles, grandfather and grandmother, and others will be remembered at Christmas time.

But How About Your Missionaries

and other people beyond the seas? They will appreciate being added to your gift list.

Send your generous Christmas gift in the form of dollars for the United Benevolences through the regular channels.

The American Friends Board of Foreign Missions

101 South Eighth Street
Richmond, Indiana

FIRST MOHAMMEDAN STATE IN COUNCIL

It will be remembered that Spain, Persia and Venezuela were elected to succeed Holland, China and Colombia in the Council of the League of Nations. Spain's election was gratifying in view of the fact that she had just returned to the League instead of withdrawing altogether as she threatened to do in 1926. Moreover, by two-thirds vote of the Assembly she was given the privilege of standing for re-election in 1931 when her present term expires. China failed to get this privilege, although the matter was put to vote, and her place was taken by Persia. Many friends of the League, as well as of China, felt it was unfortunate that China should lose her Council seat just as the new Nationalist Government comes into power, needing, of course, so much the League's backing. However, the Assembly decided to uphold the rotation rule in this case, and the League will hope to keep China in other ways. Persia is the first Mohammedan State to be represented on the Council. Venezuela took the place of Colombia in accordance with the general understanding that the 17 Latin-American States will be given one Council seat each year.

CITY CHURCHES IN SOCIAL ACTION

The Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America has recently issued a pamphlet, by James Myers, the Industrial Secretary of the Commission, entitled "City Churches in Social Action." The pamphlet describes the social and industrial activities of the Los Angeles Federation of Churches. It is highly suggestive of what can be accomplished in the field of social service and industrial relations by a local council of churches under courageous and skilful leadership. Copies of the pamphlet may be obtained from the Commission, 105 East 22d Street, New York City, at 4 cents each, postage included.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

Some Notable Referendum Casualties

IMPRESSIVE as was the overwhelming popular vote on November 6 in support of national prohibition, it becomes even more impressive as one considers it in terms of what happened to some outstanding anti-prohibition leaders. In the United States Senate the two conspicuous notables who are inveighing against prohibition on every possible occasion, are Senators Edwards of New Jersey and Bruce of Maryland. Both bit the dust politically through the national referendum which they so eagerly invoked. Their striking defeat is a symbol of what happened generally to John Barleycorn. While this couple is hailed as the "wettest of the wet," other well known anti-prohibition senators were defeated in the persons of Senators Bayard of Delaware and Gerry of Rhode Island. Incidentally, inasmuch as Maryland and its metropolis went "teetotal" Republican in the election, it appeals to us as a fine bit of ironic appropriateness that the President-elect chose immediately to take to the water in the good ship Maryland!

As was anticipated, the general election was interpreted by the European press as a victory for prohibition. The London *Daily Express* says that it has served as an incentive to prohibition advocates in England to prepare for an energetic campaign against alcohol in connection with the general election next year. Prohibitionists are quoted as saying that Herbert Hoover's majority had given every temperance and prohibition organization in Great Britain new life and that it would certainly stimulate the cause of prohibition throughout the world.

Looking to Our Bulkheads

IN connection with a recent tragedy of the sea we have been hearing a good deal about bulkheads. These partitions which divide a ship into several compartments are safeguards against foundering if the vessels springs a bad leak. In the case of the Vestris it seems that one or more of the bulkheads were crashed in so that the flood of inflowing water could not be isolated, disaster following.

Although the human mind and personality are not a matter of separate compartments, as once thought of, moral and spiritual bulkheads are none the less important to our well-being. For example, there is the saying, "If that which is evil enters the ear, close the bulkhead between it and the tongue." This is good, but we should go deeper. We were long ago admonished to keep the heart with all diligence, for out of it are the issues of life. The heart is the hold of our ship and should be guarded with every precaution. Through the portholes of the eye and ear many, many things reach us these days, through what we see and hear about us on the street and on the screen and through what we read, that should not be allowed the free run of our thought. Strong spiritual bulkheads should protect from them the citadel of the heart. This is a day of free and easy familiarity between boys and girls and between men and women. Long accustomed conventional barriers are down. In some respects and to some degree, the changed attitude is wholesome. But there are insidious dangers, too, and no one should easily count himself sufficiently free of them to let them play upon his personality. May we look frequently to our moral bulkheads, drawing a clear distinction between liberty and license, between freedom and dalliance. Disaster is imminent when we allow the bulkheads of Christian character to give way.

Heroes of the Sea—Colored

WHEN a misdemeanor or crime is committed in the community by a Negro, the press seldom fails to call attention to the race by attaching the word "colored" to the name of the culprit. In common decency and justice we should also use the designation when honor instead of turpitude is involved. In connection with the Vestris disaster, there was at first considerable publicity concerning the wretched negro firemen who, according to some reports, finally rebelled against remaining in the bowels of the ship and trying to stoke furnaces while standing waist deep in water and with the vessel listing to a perilous lurch. Was the attempt to place the blame upon these unfortunate men but another example of a frenzied effort to fix responsibility upon the lowly and despised?

But out of the tragedy has come a tale of heroism that would be a credit to any race. It is the story of Lionel Licorich, a Negro quartermaster, and of three other Negro seamen. Remaining at his post until all hope was gone, Licorich plunged into the sea and swam to a lifeboat, in which he found only a wounded fireman. On climbing in he discovered that there were no oars in the boat. He immediately dived again into the sea and swam among the wreckage until he found and brought back two serviceable oars. For hours he rowed about, picking up person after person, who were later rescued by the steamship *Berlin*. Alfred Ramos, young Argentine swimming star, said of him: "That little Negro did what the officers of the Vestris failed to do. He took charge of boat Number 14 and not only saved the passengers, but occasionally jumped out

to catch helpless passengers floating in the waters. By the time the American Shipper picked up the boat he had saved twenty lives."

Rivalling the feat of Licorich was the rescue work of the three colored seamen under the leadership of Joseph Elixcier. Stories of survivors tell how this trio swam through the wreckage to the stricken vessel and wrenched from its davits a lifeboat. They manned this boat and rowed through the floating debris, picking up passengers. The boat had no rudder and its was difficult to steer on the high waves, but the seamen stuck to their post until picked up by a rescue ship.

These feats are worthy of the finest traditions of the sea. They were performed valorously and sacrificially—and modestly acknowledged. These men should be widely acclaimed as heroes of the sea, colored.

The Study of Religion

BY EDWARD GRUBB

THE charge is often made that Religion, instead of uniting men to one another (which, from the derivation of the word, we might suppose to be its main function) does more than anything to separate them. When we look at the divided state of the religious world, and the bitterness of many "religious" struggles in the past and even in the present, the charge may seem to be well founded. But is not this divisive tendency due to a wholly superficial notion of what "religion" really is? It ought to mean an inward relation to God which includes the dedication of the life to his will; it is too often taken to stand for opinions about his nature, and varying practices whereby men try to maintain relations with him. It is these opinions and practices that divide; if men would think more of the inward experience of God and of obedience to him, many of those who appear to be divided would find themselves largely at one. In 1650 George Fox told the Justices at Derby that "we were not to dispute about God and Christ, but to obey him."

Among the means whereby the fact of this inner unity may be discovered and made to work towards the healing of the many rents in the religious world, the joint study of religion and of its varied expressions in human history must take an important place. It is quite possible, if only there is the willingness to do so, for people of different creeds and sects to study together the facts of Christian and other religious history, and thereby to discover how much they have in common. For while, as was said just now, opinions and practices divide, facts and truth unite. Facts are what they are, whatever anyone thinks about them; and truth is one, however many-sided it may be, and however difficult we find it to see more than one side of it at once. The historical facts that underlie the Bible are open for impartial study by Jew and Christian alike; those of Christian history are the same for both Catholic and Protestant. Over wide fields of history students of many creeds, if only they are honest, are compelled to travel in the same path.

Such thoughts have been suggested to me by reading a monumental work on "The Synoptic Gospels," by a Liberal Jew, Claude G. Montefiore—a book marked by immense knowledge, painstaking accuracy, and a sympathetic insight into the character of the great Figure there portrayed. His conclusions are not mine; but I have learnt much from him. It is not, however, this great book about which I wish to write; but about a Society, founded largely through the efforts of this Jewish writer, of which I am privileged to be a member.

"The London Society for the Study of Religion" was established some twenty-five years ago as the joint "concern" of Mr. Montefiore and the late Baron von Hügel, a Roman Catholic. They were assisted by Joseph Wicksteed, who at one time frequently attended the meetings of Friends, but is now detached from denominational ties. The idea was to get together a body of leading men representing all varieties of "liberal" Hebrew and Christian thought, from Roman Catholics on the one hand to Jews and Unitarians on the other, for the quiet investigation and discussion of religious subjects. The number was to be about forty, divided roughly into four nearly equal sections: Roman Catholics; Anglicans; Protestant Nonconformists; and Jews, Unitarians and detached members. Two seats were allotted to members of the Society of Friends, of which one was held (until his death) by Dr. Silvanus P. Thompson and the other by his son-in-law, T. Edmund Harvey. The latter and myself are now the representatives of Quakerism.

The purpose of the promoters was that all subjects of outstanding religious interest should be freely considered (of course in private), with the genuine desire not to win argumentative victories but to get nearer to the truth. They wished that there should be no artificial limitation of discussion to "safe" subjects.

I have been a member now for four or five years. We meet monthly during the winter at Mr. Montefiore's house, sitting 'round a long table in his capacious dining-room. The number present averages about twenty, and these include some of the leaders of religious thought in this country. A committee arranges a programme of subjects and speakers for the winter, choosing for the most part matters of vital interest and importance. The speaker introduces his subject with a paper or address, taking from half an hour to an hour in delivery, and afterwards each member present is asked in turn to comment on it. The papers read are sometimes printed and circulated among the members, and some of them appear afterwards in various magazines. In the discussion it is understood that each member speaks for himself alone, in no way committing the religious body to which he belongs. Consequently there is the greatest freedom; everyone can say exactly what he thinks. Quite opposite opinions are sometimes expressed, but with the greatest harmony and good feeling; no one is out to convert anyone else; and though some of the subjects introduced have been highly contentious, I have never heard one bitter or unkind word. At one of the earliest meetings I attended, the head of a Baptist theological college intro-

duced as subject, "The Nature of Christian Experience." While he avoided dogmatism, he did not water down his matter in the least, but spoke freely and earnestly of what the Cross of Christ meant to him and has meant to Christians generally. A leading Jew who followed him said that he fully agreed with nearly everything that had been expressed. About a year ago I myself read a paper on "The Fact of Christian Unity," pointing out historically the fundamental unity that underlies all our differences of creed and practice; and it was refreshing and rather wonderful to find how near together we all came.

I do not think there is any disposition to say soft things with a view to please, or to hide the deepest convictions whereby men live. Real differences are thrashed out in an amicable spirit, just because there is no need to reach any formula on which all can agree. Some may perhaps feel that such discussions are purely academic; but I am sure they are much more than that. It must promote real Christianity for Jews and Christians, Catholics and Protestants, Orthodox and Unitarians, to find out how much genuine search for truth there is in all religions, to learn the best that has been thought and discovered, to strive together to reach a larger view of many-sided truth. I believe that such meetings, however little there may be to show, do more for promoting Christian reunion than the attempts that are made to find a creed on which all can agree, or a form of Church order that will satisfy everybody. And might not Friends, who in spite of their non-sacramentalist practice are regarded by many of their fellow Christians with a large degree of confidence, take the lead in promoting such co-operative study of religion in their different localities?

Letchworth, England, November, 1928.

Stewardship of Time

BY HARVEY JONES

(Continued from last week.)

IF we recognize the fact that all our time is God's and we occupy it as stewards, we may ask, "How will it affect our lives?"

In the first place I am sure we shall have gone far toward finding the solution of the problem of our crowded days. We are like children playing with a cut up puzzle picture. So long as the child sees the pile of irregular pieces just as a miscellaneous collection that must in some way be crowded together in a certain space, the task is well nigh hopeless. But when he realizes that the blocks are each a part of the design of an artist, and when, as the parts find their places in the scheme, he sees emerging from the mass a thing of real beauty, it becomes not only a possibility, but a real joy to fit each part to its place, that he may see in the completed picture the design wrought by the hand of the master artist. The real glory of life is that in our Father's plan there is included every legitimate interest of our lives and if any part is left out, the plan would not be complete. In the Sermon on the Mount Jesus saw before Him a group of men who were sincerely desirous of dedicating their lives to Him. I think He saw, arising in their minds, the question, "But if we devote our lives to His service, what about the necessary demands of the physical life, such as food and clothing—how shall these needs be met?" Jesus met the anxious inquiry by saying, "Be not anxious, saying, What shall we eat? or, What shall we drink? or Wherewithal shall we be clothed? —for your heavenly Father knoweth ye have need of all these things." In other words, "Do not hesitate to accept the Father's plan for fear of starvation, for these needs are included in His plan. Your Father understands all these demands and has made provision for them, not apart from the plan, but in the plan itself." "But seek ye first His Kingdom"—Let the passion for the kingdom dominate your whole lives, and all these necessary interests will find their places and be properly provided for.

But while realizing that there is a place for all needful interests in the plan of God, we must also recognize that a real responsibility rests upon us for the ordering of our lives and adjusting these interests in their right relations one to the other. We shall need often to pray "So teach us to number our days that we may apply our hearts unto wisdom." The right combination of the interests of life are as much subject to the operations of the natural laws of God as the right combination of chemicals in the compound, and many have known from experience that, however harmless these elements may be in themselves, a mistake in the combination may produce disastrous consequences.

As we attempt to order our time on the basis of stewardship, we find first a law that one day in seven is necessary for rest and worship. This is not because of some peculiar sanctity attached to any one particular day, nor because some arbitrary law has been written by the finger of God on tables of stone, but because of a law written in the very nature of our Being itself. We must answer for our constant violation of this law, not alone in some far distant Day of Judgment, but here and now, in the judgments of Life itself. The fact of the sacredness of all life does not lessen but only emphasizes the solemn authority of the command, "Remember the Sabbath day to keep it holy," and one of our greatest perils as a people and as individuals lies in our shameful violation of this elemental law as to the use of our time.

But having considered the claims of the Sabbath, the man who would occupy his time as a good steward will find that the same sense of obligation must extend to the hours spent in the regular occupation of life. It is here that perhaps more than anywhere else we find our manner of life challenged by the teachings of Christ. We would not like to say that our age is to be compared with the time of Amos when people were impatient for the Sabbath to end so that they would be free to indulge in all sorts of villainy, but we may well ask how much real sense of

responsibility toward God we feel in the performance of our daily task. Here again we have made a false distinction between the sacred and the secular. It is easy to think of those who have been called to the ministry or to the mission field as those who are devoting their lives to the Master's service, but when will we recognize that the man behind the counter, the woman at the loom and the boy who follows the plow are just as truly doing the Master's service as the man who preaches the Gospel and that the same motive should be the inspiration back of either task? I am convinced that any one who is engaged in any business primarily for the purpose of making profit from the business not only has failed to realize the obligations of stewardship but has failed even to measure up to the highest standards of honesty. As Mr. Babson has said, "Our only excuse for being in business is to render service." "The truly religious man," he says, "can farm, manufacture, transport or sell anything which makes people healthier, happier or more prosperous. But to enter some other line simply to get more money would be a sin." As to the demands of the necessities of our lives—"Your heavenly Father knoweth that ye have need of all these things,—But seek ye first His kingdom and His righteousness and all these things shall be added unto you."

It is evident that the other interests of life—recreation, self-improvement, social activities, etc.—must be regulated according to the same principles of stewardship. There has been a time when almost all forms of recreational activity were frowned upon by good people because of their worldly character. Again there have been those who, like Thomas a Kempis, have thought of them as being, at least, interruptions to our religious duties. I trust we are beginning to realize that the time properly spent in these matters is as much God's time as the time spent in teaching a class in Sunday School. To one with the true spirit of stewardship, the question as to the proper kinds of amusement will be lifted entirely above the question, "What's the harm?" into the higher consideration as to whether this is the best way to spend my Father's time. "Your Father knoweth that ye have need, even of these things."

If we should go still deeper into the application of Stewardship we would doubtless find that much of the structure of our social and industrial organization is involved. Those who are employers of labor must be made to realize their double obligation of stewardship. They are stewards not only of their own time but of the time of the hundreds of others whose lives and energies are associated with them, not as slaves, but as brother servants of their common Master.

Is there any room to doubt that when life with all its connections is brought under the unifying and sanctifying influence of the Divine Mastery; when we can say with Paul that "whether we live, we live unto the Lord or whether we die, we die unto the Lord," that we shall find emerging from the hurry and confusion of our busy days a plan that is like unto the plan of the Master? That instead of our days being hopelessly entangled in a snarled web of bewildering details we shall find the whole span of life

> . . . . . "is every way
> Bound by gold chains about the feet of God."

Gonic, N. H.

Struggling Between Two Worlds

BY MARY HOXIE JONES

AT VARIOUS times since I have been Young Friends Secretary I have had to stand by the Young Friends and say a good word for them. Sometimes I have had to say a good word for all young people and point out that even other denominations have their troubles. I have wondered whether people realize how much they criticize those who deserve not so much criticism as sympathy and help.

I believe thoroughly that the Society of Friends has given much to the world, but I also believe that we are in a dangerous position because we are well known and popular. We are no longer looked upon as a queer sect that does odd things, but as a sect that has a unique contribution to make which many understand and wish to share in contributing. It is splendid that we have so advanced, that there is no danger of being imprisoned because we wish to hold meetings or because we are believed to be blasphemers, yet because we are so safe are we not in another kind of danger? I believe that the Society has reached a crisis in its existence and that it is time for us to realize it.

I began by saying that young Friends are criticized. No one can deny that we are living in a complex, mechanistic, material-minded world and that it is practically impossible to escape the influence which it casts over all human beings. When things are easy to attain, it is easy to have more and more, until we are literally overwhelmed with "things." This is especially true of young people. They can have almost what they touch, they are surrounded by what would have been luxuries to their grandparents who toiled that their children might be clothed and fed, and have prepared for their grandchildren an amazing age of materialism. I believe that only those who deliberately shut themselves away from the world, its sights and sounds, can escape this influence, and since we are not in the middle ages, shutting oneself away is not simple to do, nor is it especially desirable. Therefore, we are bound to be somewhat influenced. We have come to believe that it is narrow to shut oneself away from the world because it has certain valuable contributions to make for the well-balanced life. The world cannot be entirely wrong in its influence.

This is what young people of today are facing. They are "struggling between two worlds." Behind them is the complete renouncing of the material world when the individual retired from the world and lived a spiritual life; before them looms the possibility of a material world which crowds out the life of the spirit. They are caught in a machine. Ought they to be criticized? The Society of Friends has, I believe, a feeling that it is losing the interest of its young people; that they are not concerned with the problems facing it; that they are breaking away from all religious interests. On the other hand, the young people are feeling that the Society is not ministering to their needs, and that there is little use in taking part in something which they can support only half-heartedly.

Now more than ever do they need sympathy and understanding, because if they don't get it they may break away. The material world looms before them fascinating and tangible. I believe that young people are sincere and extremely intelligent. They know what they don't want and they aren't afraid to say so. Who of us really knows what we do want? It is often easier to reject than to invite.

Let me quote a portion of the message sent out after the International Young Friends' Conference held in Brussels this summer. "We believe that the power station of our lives is provided by our worship. This we experience most in our silent Meetings, and our Meetings as well as the working out of our beliefs into practice rest in the end upon each individual." These fifty young Friends still believe in the use and power of silent worship. These are the leaders from all parts of the world, and if they feel this way there must be something in our method of worship which still has vitality. If this is so, why do not the ordinary rank and file of young Friends find it? Is it something which only the leaders can experience?

Quakerism's great asset has been that it belonged to every one. Has it lost this asset and also its vitality? Have we become rather sure that the fact of being a Quaker gives a position of esteem which entails no work? I believe that this is one of our great dangers. And yet, some have found that Quakerism can be completely satisfying. To quote again from the message, "Our work and play, our business and pleasure, are all related to that central experience of the presence of God. Our life then becomes joyful and harmonious and non-essentials drop away."

I believe that young Friends are seriously thinking about the Society. They are loyal to it because it is theirs, but a large number of them do not find in the Society what they feel ought to be there. Perhaps it can be said that we have enough to do in the way of service and internationalism without thinking about the Society, but should not the two go hand in hand? May I ask the older Friends to comprehend the situation of young Friends today and to soften their criticism? On the other hand, it is not fair for us to criticize the older Friends. I feel that the Society is too important and too precious a thing to become the basis for haggling or for misunderstanding. The Society ought to be a medium between the material world and the world of the spirit; the abundant life is a combination of both worlds without renouncing either one.

Haverford, Penn.

Danger Signals on Country Roads

BY RUTHANNA M. SIMMS

A few people who love rural America have been doing some thinking in the past year which has resulted in an exploring party. The reasons have been at least threefold. First, we are faced by a statement from expert investigators that four out of five of the people in our rural districts have no connection with any Christian church. When we stop to let this fact sink in, it is appalling. Forty out of every fifty people indifferent to the church! Eight hundred out of every thousand—teachers, storekeepers, farmers, miners, factory workers, fathers, sons and even mothers, professedly non-Christian! Why?

That was the first fact, but added to it is another no less significant. Among the rural churches which enroll the one fifth minority, three out of four are either marking time or losing ground! How long will there be even one-fifth of rural America in the churches? One wonders.

The third reason for the exploring party was that 75% of our American Friends Meetings are rural, in the sense used above; that is, located in communities with population of 5,000 or less.

These three facts, ranged alongside each other, suddenly blended into a danger signal so startling that a partnership was effected last winter to investigate. The Home Mission Board of the Five Years Meeting, already trying to come to grips with the rural problem, and the Home Mission and Social Service Committee of Indiana Yearly Meeting joined forces.

Are these statements true of the communities in which our own Meetings are located? How can we find out? With these questions definitely before them, the investigators conferred first with several experienced students of American rural church life consulted books and records already available which present results of careful study by others, and finally outlined some practical questions to serve as a basis for group conferences in Friends rural communities. It was determined to confine the investigation absolutely to the conference methods, allowing the question outline to be used at first only by members of the investigating committee or by groups with whom the committee could have personal conference, in order to assure genuine interest and understanding of the purpose back of the study. In each case, also, the study was to be made by small groups in conference, and not by individuals.

Invitations were sought from a few typical rural communities and five were selected for first experiment. The results obtained from these five were summarized and presented to Indiana Yearly Meeting in its annual sessions last August when it was decided to extend the study throughout that Yearly Meeting during the present year. The outstanding facts indicated by these first conferences are summarized here for readers of THE AMERICAN FRIEND. As they represent only the beginning of study in this direction, they are naturally incomplete and, at some points, not accurate in all details, but considerable effort has been made to secure well studied answers based on actual experience or knowledge, and the results are at least stimulating and suggestive.

And behold in this process of study the danger signal has been transformed It no longer startles us with its warning so much as it thrills us with its searchlight of opportunity; with its call to us as a rural people to avert this threatening calamity, to so live that rural America shall be, at least in every community where a Friends Meeting exists, contagiously Christian! Was it for this hour that Friends have been sifted into so many small towns and throughout so many farming districts east and west? Has any group of Christians today more strategic contacts with a cross section of rural American life? Dare we say with Rupert Brooke, "Now God be thanked who matched us with this hour"?

The Five Years Meeting Home Mission Board will be glad to correspond with any, especially members of home mission or extention committees, who would like to arrange for a round table study of their home communities on the basis of the questions which produce these answers.

WHAT THE ANSWERS TOLD

The communities studied included two in the open country, one which centered in a small village, and two others which included towns of less than 5,000.

The total estimated population of the five communities was 6,100; 96% native white Americans. Three of these communities have remained about the same in population and two have decreased in the last ten years. The chief occupation is farming, with possibly 10% employed in trades or manufacturing.

Each community is served by one consolidated, graded school, including high school, five in all, with one additional country grade school. Total school enrollment, 1,179; total high school enrollment, alone, 255; present enrollment in colleges, 31; farmers who have attended college or agricultural school, 28. Two communities have public libraries; two

school libraries only; one has traveling library.

Forms of recreation available: Moving pictures for all; commercial swimming pool, 2; dance hall, 2; poolroom, 2; baseball ground, 3; basketball popular in schools; private tennis, croquet, horseshoes, picnics, parties, 4. H. Clubs, Farm Bureau programs, high school dramatics, class meetings, one Lyceum course.

Character building agencies (outside the churches) active in these communities include: Farm Bureau and 4 H. Club in all five communities; Parent-Teachers' Association in 4 communities; County Health service, 3; Women's Clubs, 2; Lodges, 2; Boy Scouts, 1; Campfire Girls, 1.

Branches of the Farm Bureau State Purchasing Department are active in two communities; the Selling Department is less popular.

Serious community problems are: Economic depression in 4; bootlegging, 3; petty thieving, 3; self-interest and indifference to others' needs, 2; inadequate medical and health service, 2; poor housing of farm tenants, 1; and possibility of installment buying, 1.

LOCAL CHURCH LIFE

Total number of churches in all five communities, 27; average for each community, 5. Denominations: Christian 4, Methodist 5, A. M. E. 1, Congregational 1, Presbyterian 1, Baptist 2, Evangelical 1, Friends 8 congregations, and 4 others whose denominations were not stated.

Approximate average membership of twelve churches for which reports were received was 73. In addition to the eight Friends Meetings included above, three others are within two and a half, three and a half and four miles, respectively.

Average attendance at meeting for worship, for 5 churches making this survey is 43; average total weekly attendance in all churches, 600.

Most urgent problems or needs reported which local churches are not helping to solve: indifference of tenant farming class to Christianity; general community indifference to spiritual life; need for adjustments to avoid conflicts between public school recreational programs and church activities, and need for a correlated community program of economic, social, educational and church activities, giving all their proper place.

In answer to a question asking what distinctive spiritual service Friends are rendering to these communities, not rendered by others, the reports state: teaching true worship in 3 communities; demonstrating Christianity as life in 1; teaching against war in 5; teaching equality of races in 3.

Average enrollment in 5 Bible Schools reporting is 71; average attendance, 50. Average total community enrollment (for 2 communities) in all Sunday Schools, 205; average total community attendance at all Sunday Schools (for 3 communities) 123.

Daily Vacation Bible School in 4 communities (3 inter-denominational); missionary societies in 2 communities; week-day religious education, Christian Endeavor, or Young Friends groups in none of these 5 communities.

Greatest problems or difficulties of the churches reporting are: holding the young people in meetings for worship (3 communities); lack of trained leaders or training for leadership (2 communities); supporting a pastor (2 communities); competition with family reunions, automobile outings and other social activities (4 communities).

Present pastors of Meetings reporting have served 1, 3 and 4 years, respectively; 2 Meetings have had only irregular preaching. Two have had regular preaching but non-resident minister. Only one has had a resident pastor, and he is resigning this year.

Salaries paid by Friends: for regular, non-resident ministry, $232 per year; for resident pastor, $700 per year. Average salaries paid by all churches: for non-resident, visiting ministry, $200 per year; for resident pastor, $1,150 per year. (The last average is brought down by the Friends salary of $700. A pastor of another denomination in the same town receives about $1,600.)

Average salaries of public school teachers in same communities: for grade teachers, $900; for high school teachers, $1,500.

CONCLUSIONS

Total population, all five communities is 6,100
Total public school enrollment..... 1,179
Total average Sunday School attendance 615
Total average church attendance..... 600

Church attendance is one-tenth of population.

Five communities support 5 consolidated schools.

Five communities support (?) 27 churches.

Three of these communities have two Friends churches each, and in the five communities there are eight Friends churches with three more 6, 10 and 15 miles distant.

Every community includes some college trained farmers.

Every community but one has some young people now attending college.

Average pastoral support in all churches ranges from $200 to $1,150 per year.

Average pastoral support in Friends churches ranges from $232 to $700 per year.

Average public school salaries range from $900 to $1,500 per year.

Or differently stated, 5 communities, through 6 consolidated or township schools, enrolling 1,179 pupils, pay their teachers an average of $1,200.

The same 5 communities, through 27 churches, with 600 attenders, pay their pastors an average of $675. Friends pay an average of $466.

One of the greatest problems of the churches is holding the young people in the meeting for worship.

Another urgent, unsolved problem is that of reaching and winning the tenant farmers. Young people and tenant farmers are the groups least interested in the churches.

WINCHESTER QUARTERLY MEETING

At Winchester Quarterly Meeting, held on November 17, there seemed to be a special significance to the Number three, since at 9 a. m. the Missionary Conference met in the auditorium, the meeting on Ministry and Oversight in the Sunday-school room, and in the basement The Young Friends.

This new departure for Young Friends to go in training for usefulness for the church, was the result of the careful, prayerful thought of Anna Cox, and was a season of great blessing. Anna Cox conducted the devotional services, and the address of Ira C. Johnson, "Our grand old-young man," as they affectionately called him, gave the keynote for the meeting, training for service, and consecration for service in youth. Martha Sarig rendered a beautiful violin solo, Victoria Hubbard Lawrence and other Young Friends gave a wonderful report of the conference at Richmond. Herbert Kinsey spoke of the need of organizing young people's societies in every Meeting, and the hopefulness of the outlook.

Delight Bailey Jones was appointed clerk, and Fred Wright of Bear Creek, reading clerk. Laura Fetters, Frederic Carter and Thomas Weisenborn were chosen as an advisory committee and a nominating committee was appointed to report at next Quarterly Meeting. It was an inspiring sight when the session ended to see the whole group come into the morning meeting of the regular Quarterly Meeting, as 77 young people were in attendance.

In the meeting on Ministry and Oversight, the subject thought, as given by William J. Sayers, was the necessity of a careful walk before the world, of the strong testimony of the Friends deep convictions and, more than all, the spirit of love and good will. Others voiced the same thought.

In the morning meeting, Friends were favored by the attendance of Thomas R. Kelly of Earlham College, who gave a burning message, quoting St. Catherine of Siena and St. Francis of Assisi: "Not *nails* that held the God-Man on the Cross, but *love* held Him there."

In the business session two beautiful vocal numbers were rendered by Sara Chalfant and Clara King, Y. F. C., of Muncie (the magic letters mean Young Friends Choir).

In the report of Young Friends Activities, Kathryn Lennox of Bear Creek, and Walter Kinsey of Farmland reported a summer camp, and the central thought through all was "the presence of God." The business was dispatched with harmony, and the clerk gave the Young Friends a lesson in speaking to business.

The "show of hands" of the members who take THE AMERICAN FRIEND was very gratifying and the clerk promptly took advantage of the moment to add a club of ten to the readers so that "day by day, in every way" we will be more capable of doing efficient work for "Christ and the Church."

Africa Friends in Conference

Multitudes Assemble for Prayer and Study

"The Annual Native Prayer Conference is past and we are in the second week of school following the month's vacation in September," writes Alta H. Hoyt. "I enjoy teaching each month more than the last, as these people, even the mischievous little boys, are so easily interested.

"The pupils are making splendid progress in singing lessons. We started at the very beginning with the staff and different kinds of notes; and in three months they are reading music quite well in the simple songs, handling two parts beautifully. This month they are beginning four parts. Another improvement is that they are not singing so loudly and shrilly as they were, but seem to take some pride in putting feeling into the songs when they understand them well. We have been troubled by the way the natives take it upon themselves to change the tunes to suit their fancy, until some of the songs sound so foreign to the original that we are unable to recognize them. We have tried hard to impress upon them, especially the teachers, that they have no more license to change a tune than they have the reading matter in a book. We do believe we are making some impression, as we were more than pleased at the Conference at Vihiga, where delegates from all the districts sang together. Every time any group was inclined to sidetrack, the leader would show them the mistake by singing it the right way and then the wrong way, telling them how ridiculous it sounded when they put in their changes. They took the correction nicely and sang together very well considering that there were a few thousand singing. In our daily class, the common complaint is that the half hour goes too quickly; they want to sing more.

GROUNDING IN THE SCRIPTURES

"How applicable the Scripture is to our needs and how rich in blessing is it to those who study and make it their own! I've been so glad we chose Acts for the daily Bible work in the school, as the messages in the first half of the book which we covered in the three months, have met so well the special needs of both the boys themselves and of the entire district. So many seemed to have a hazy, superficial idea of the work of the Holy Spirit, a stereotyped blueprint way of working in people's hearts, working them up into an emotional, visionary state where they scarcely touched the earth and its needs. Some of them seem to have no scruples in working themselves up into such a condition by praying aloud in the village in the middle of the night with much crying and wailing; then when they come out of this spell and go to the ordinary day's work, they live deceitfully and have but little idea of a practical Christian life. As we have studied the work and messages of the disciples after the Spirit was given them, and dwelt on their courage and endurance in order to help other people to understand the work of the Christ who died for them, they have seen that the Spirit was given them, not just to get an experience so that they could enjoy themselves, but to empower them for real service. Most of those who have been led astray along this line are young in the work and we believe they are going to see their error. Much real damage has been done by the younger school boys carrying these ideas to the different districts and starting up little meetings of their own, independent of the regular monthly meetings. Isn't it true that if Satan cannot get them one way he will at least try another?

THE PRAYER CONFERENCE

"The Prayer Conference for the natives was a success in every way. We liked the arrangements for caring for the delegates better than in years past. There were 160 guests for the Vihiga Monthly Meeting to entertain for four days. Instead of having them all eat together, they were sent to the surrounding homes, two in each home, perhaps more in some; and the food was measured to each housewife according to the number of guests she had. This arrangement was fairer, each getting just what was due him, and much easier to handle. There was no dissatisfaction. Fred and I camped there during the three days, and they thought they must furnish our food. We protested, then when they brought in eight pounds of beef, three loaves of bread, a wash basin of sugar, and five dozen eggs, we told them we must pay for it, and sent the money to the Committee. They promptly returned the money and said we must take the food.

"They had three sessions a day, the first early in the morning at 6:30, when for an hour they had opportunity for a prayer meeting in which freedom was given for all to take part. Then after the singing there were two speakers, so the meeting lasted until 8:30 or 9:00 a. m. This was the one session that I was not equal to. We white people cannot stand to sit in service as long as can the African Friends. The next session was from 10:00 a. m. to 12:00, and I attended all these as well as the afternoon meetings from 1:30 to 3:00 p. m., when they stopped promptly, as there was rain coming every afternoon about that time. There were visiting delegates from six other missions beside our own people.

"During the forenoon sessions there were four speakers and in the afternoon two African Friends and Mr. Keller from one of our neighboring missions. His messages were very helpful, indeed, and along the line that all needed. The natives wanted me to speak at least once, but I declined, as I knew I could not make my voice carry to the edge of the largest crowd of professed African Christians that I have seen together. As to the actual number, we have no idea how many there were.

JUST LIKE AMERICAN FRIENDS

"One thing they did not enforce as they had planned, was the tapping of the bell to stop the speakers when their fifteen minutes were up. The natives can hardly bring themselves to do a thing like that when their friends are speaking, but we think it would have been a good thing, as there is a good deal of repetition in their speaking. Most of the speakers did splendidly and showed they had a message that stirred those who heard; but there were perhaps the usual number—a few—who were repeating words. Only once did we have to take a hand in stopping one speaker, but he did not happen to be one of our mission. He had taken an hour the day before at his regular time and was very tedious to all. Then he made special request to the Committee in charge to add a few remarks the next day just before Mr. Keller was to speak. When we saw that he was going to take up another hour and was bringing nothing new, and that the natives were getting restless, we kindly stopped him and he seemed to take no offense. We believe the Conference was a great help in steadying the extremists who have been stirring up trouble, especially in that district. The quiet work of the Spirit was very manifest in the meetings and many were blessed.

"We were impressed as we saw the splendid way the native leaders managed the whole Conference. We believe the time is near when a Yearly Meeting of African Friends must be set up, as they are ready for it. There are many real ministers now who have never been recorded. Within a few years they should be recorded.

"The school inspector of the Kaimosi district has just been given the different Scripture portions today to give to the twenty-eight teachers of the different schools so the children will have them well committed by Christmas. They will have full charge of their own Christmas service this year, meeting all together here. The Inspector will supervise the Scripture part and the Monthly Meeting will choose their speaker for the day and plan the service as a whole. They can do it nicely and we shall enjoy sitting back and listening."

Begin to think anywhere in this vast scheme of things, from the humblest pin to the mightiest planet, and the more adequate thought becomes, the more the whole vast world comes rolling in upon your mind. Behind the pin is the machine, and the factory, and the furnace, and the metal, and the ore, and the mine, and the earth and the untold ages of atmospheric influence, till the solar system becomes involved in the making of a pin.

—A. D. BELDEN.

CHRISTMAS BOOKS

For the Shelf of General Reading

The Nature of the World and of Man—By sixteen Scientists $5.00

A remarkable presentation by well-known authorities in language the layman understands.

Whither Mankind?—Edited by Charles A. Beard $3.00

A challenging appraisal of our civilization and its permanence by seventeen widely known authorities.

The Stream of History—Parsons $5.00

This is more than mere history—it is a thrilling story and an interpretation.

Story of Philosophy—Will Durant $5.00

The book that made philosophy popular, readable and understandable.

For the Biography Shelf

Abraham Lincoln—William E. Barton . . $4.00

A notable work by one of the greatest authorities on Lincoln. Now to be had in one volume.

Abraham Lincoln—A. J. Beveridge . . . $12.50

The last word in Lincoln biography. An epoch-marking work. (Two volumes).

Disraeli—Maurois $3.00

A brilliant biography of the great English statesman.

The Son of Man—Emil Ludwig $3.00

An arresting portrait of Christ by the distinguished biographer of Napoleon, Goethe, Bismarck, etc.

Jesus: A New Biography—S. J. Case 3.00

A graphic picture of the social background of Jesus' ministry.

Tinker and Thinker: John Bunyan—W. H. Nelson $1.50

An illuminating picture of Bunyan and his times.

For the Shelf of World Understanding

China's Millions—Anna Louise Strong . . $4.00

A vivid personal narrative of an American's recent adventures in China.

Understanding India—G. M. Williams . . $3.50

Like Kim, the author travelled alone into remote corners of India and describes the people and country faithfully, with both humor and intelligence.

What and Why in China—Hutchinson . . $1.00

Sons of Africa—Gollock $1.50

The Desire of All Nations—Smith $1.50

Lausanne, The Will to Understand—Soper $1.50

For the Shelf of General Religious Books

Present Day Dilemmas in Religion—Gilkey $1.50

Reality in Worship—Sperry $2.50

Does Civilization Need Religion?—Niebuhr $2.00

The Impatience of a Parson—Sheppard, $2.00

Christ at the Round Table—Jones $1.50

Reality—Streeter $2.50

Jesus and Our Generation—Gilkey $2.00

For the Fiction Shelf

We do not emphasize current fiction as such, but here is a list of good worth while novels with a religious purpose, which we submit with assurance:

The Heretic—Poling $2.00

Dawn—Bacheller $2.50

Order of FRIENDS BOOK &

RIENDLY LIBRARIES

Shoddy—Brummitt $2.00

The Hidden Years—Oxenham $2.00

In Naaman's House—Finney $1.75

The Goddess of Mercy—Stewart $2.00

For the Quaker Book Shelf

The New Quest—Rufus M. Jones $1.75

Peace Crusaders—Compiled by Anna B. Griscom $1.50

Quaker Adventures—Edward Thomas .. $2.00

A Quaker from Cromwell's Army: James Nayler—Brailsford $2.50

The Quakers—Brayshaw $2.25

The Faith and Practice of the Quakers—Jones $2.00

New Studies in Mystical Religion—Jones $1.75

Intimacy with Jesus—Charles M. Woodman $1.75

Finding the Trail of Life—Jones $1.00

Timothy Nicholson: Master Quaker—Walter C. Woodward $1.50

For the Shelf of Inspirational Books

Quotable Poems—Clark & Gillespie ... $2.50

"Even Unto Bethlehem"—Van Dyke .. $1.50

Once at Christmas—Speakman $1.00

World's Great Religious Poetry—Hill .. $2.00

Lost Eden—E. Merrill Root $2.00

Singing in the Rain—Monroe $2.00

The Cheerful Cherub—McCann $2.00

For the Children's Shelf

The Graphic Bible—Browne $2.50
An animated map on every page makes entrancing reading for all the family.

The Story of the Bible—Baikie $5.00
The Bible story in narrative form, with many actual quotations and with illustrations in color.

Hurlbuts' Story of the Bible $2.00
The Bible Story simply told for children.

Why the Chimes Rang and Other Stories—Alden $2.50

George Washington Lincoln Goes Around the World—M. L. Thomas .. $1.50

The House at Pooh Corner—Milne $2.00

American Indian Fairy Tales—Larned .. $1.25

Rhymes for Kindly Children—Fairmont, $1.25

Chinese Mother Goose Rhymes—Headland $1.75

Mitsu, A Little Girl of Japan—Barnard and Jacobs ..... $ .50

Kembo, A Little Girl of Africa—Barnard and Wood ..... $ .50

For the Bible Study Shelf

Moffatt's New Testament, cloth, $1.50; leather, $2.50

Moffatt's Holy Bible, cloth, $3.50; leather, $5.00

Goodspeed's New Testament, cloth, $1.00; leather, $3.50

Weymouth's New Testament, cloth, $1.50; leather, $2.25

Peloubet's Select Notes on International Sunday School Lesson $1.90

Tarbell's Teacher's Guide, 1929 ..... $1.90

Snowden's Sunday School Lessons, 1929 ..... $1.50

LY HOUSE, Richmond, Indiana

OUTLOOK AND OUTREACH

An Occasional Page by the American Friends Service Committee

WILBUR K. THOMAS, *Executive Secretary*—20 South Twelfth Street, Philadelphia, Pennsylvania

DR. MORDECAI JOHNSON SPEAKS TO FRIENDS

Dr. Mordecai Johnson, President of Howard University in Washington, D. C., and one of the foremost orators in this country, spoke at Twelfth Street Meeting House, Philadelphia, on the 19th of this month under the auspices of the Interracial Section of the American Friends Service Committee. His theme was the responsibility of the Society of Friends in solving the problem of race relations, a subject about which this great Negro educator is well qualified to speak.

According to Dr. Johnson, the outstanding problem in the world at the present time is the interracial one, and to the United States, the most prominent country in the world today. God has given a portion of this problem to experiment upon within its own borders as within a crucible. The treatment of this problem in the South, its orginal location in America, gave rise to the belief that it might have been more happily solved by the people of the North. The great migration of Negroes to the North within recent years has spread the problem to virtually all parts of the country and has shown that no section possesses at present any solution, for, with a few notable exceptions, race relations have fallen into the same channels in the North as in the South. Furthermore, the Christian and the non-Christian do not differ visibly in their attitude toward the problem.

The economic aspect of race relations is one well worth considering. Beyond certain jobs generally recognized as Negro jobs, no colored worker may pass, for all attainment and excellence must be white. This means that Negroes receive not only lower wages but also the message, "We preach brotherhood but do not practice it in business," to which the love of Christ makes no exception. Many people think that Negroes should develop an economic system of their own, but this is quite impossible, for they would have against them not only the great centralized organizations already existing, but also the element of race prejudice and the opposition of the labor unions, which fight to gain shorter hours and higher wages from their employers and to prevent Negroes sharing in these gains. Our present system is establishing an economic caste of black and brown from which it is virtually impossible to escape. How then shall the Negro earn his bread and at the same time gain the inspiration and self-confidence that come with economic opportunity?

Health constitutes a second phase of this problem. Hundreds of hospitals will not receive Negroes under any circumstances, and many, many others treat them only with disrespect and contempt. A colored woman in our nation's capital to whom attention within the next half hour meant life or death, was taken to a Methodist Hospital only to have the door closed upon her when the attendant saw the color of her face. A colored man suffering with an unidentified infection of the throat found that the only room in another hospital where he could be received was the one set apart for diphtheria patients, and thither he was taken and exposed to the dangers of that dread disease. Would these things happen in your community?

The social aspect of the problem must also be faced. Do we give to Negroes the usual courtesy of being addressed as Mr., Mrs., or Miss? Every Negro walks down the street conscious that at any moment he may be humiliated in the presence of his dearest friend or be obliged to witness without protest the embarrassment of his women folk. How is he to know where he may ask for accommodation? Which restaurants, which stores, which rest rooms are open to him? When a young colored man, a member of one of the caravans sent out last summer by the American Friends Service Committee, was in Washington with a group of students to protest against the American intervention in Nicaragua, one of the churches entertained the delegation at supper, but our colored friend was refused his meal. What could he, a student preparing for the Christian ministry, think of the Christian Church? Could he look forward to a place of service in it?

Education forms another side of this problem. Educational opportunities are not equal for the two races, as can be seen from the statement made by Dr. Johnson, that all the money appropriated in a year for the higher education of Negroes by all the States and by the Federal Bureau of Education is less than the annual budget of the University of Iowa. The number of Negroes enrolled in all the institutions of higher education, colleges, graduate schools, technical schools, professional schools, is less than half the enrollment of Columbia University, and yet Negroes form one tenth of the population of the country. How can the disfranchised Negro remedy this situation?

Nor can religion be left out of the problem. Negroes are welcome in white churches in the South only as janitors and at funerals. A church that will consecrate a man and his wife and send them thousands of miles away to live among Negroes without white companionship, confident that they can keep the faith, will hold a meeting to protest when one colored family moves into its section of the city. A church in Chicago bears this sign: "This is a white church. Let those Christians who have white faces come hither to worship the Lord." In New York City 500 Negroes teach the children of the city regardless of race, and even the Democratic party admits them to its councils, but where is there a church that will receive a Negro as a communicant? The Church of Christ has become a segregated church.

What can Friends do about this situation? The first thing is not philanthropy. Let no Christian soothe his conscience by giving to Negro institutions money that he has made at the expense of the Negro's self-respect. *First,* let all Christians in business treat Negroes just as they do others, offering them the same facilities in hostelries, transportation, factories, commerce, etc. *Second,* pass this challenge on to other business men. *Third,* see that the races receive equal consideration in the public services of each community, such services as the schools, hospitals, elections, etc. *Fourth,* when these three have been done, but not until they have been done, look to the needs of the educational, medical, and social institutions of the Negro race.

Following Dr. Johnson's address supper was served in the Meeting House, and Friends reassembled in the evening for an open discussion presided over by Henry J. Cadbury. The Friends present were deeply concerned about the problem as it affects our Society and felt that we were far from free in the matter. The Interracial Section was urged to proceed with its work and was assured the endorsement of those present. It was hoped that Friends everywhere might feel the weight of this concern and accept personal responsibility for solving these problems in a Christian and Friendly way.

EXCEPT FOR THE AMERICAN QUAKERS

On November 2, 1926, the University Children's Clinic in Breslau, which was partially financed by contributions through the American Friends Service Committee, was opened with an appropriate ceremony. The guests outside the University faculty were Dr. Czerny and Gilbert L. MacMaster from Berlin.

The principal address was given by Professor Stolte, the present director of the University Children's Clinic. After giving a history of the development of the Children's Clinic work, he told about the origin of the funds for the present building, thanked the different Government Departments and then said: "But all this would never have come about if it had not been for the initiative of the American Quakers."

The contribution which went through the American Friends Service Committee was

a cash sum to purchase most of the laboratory equipment for the Clinic. It represents the last of the money that was given to the Friends for child welfare work in Germany. This was only a small part of the entire cost of the Clinic, but it evidently was the help that was needed in order to make it possible for the buildings to be completed.

We cast our bread upon the waters and it returns after many days. We, however, deserve little credit for what we do. It is God that giveth the increase. It is another example, however, of how necessary it is for individual people to do their bit as best they can.

HIGH SCHOOL ASSEMBLY PROGRAMS

Teachers and superintendents of public and private schools have long been concerned about their haphazard Assembly Programs. Rachel Davis-Dubois has worked out, at Woodbury, New Jersey, over a period of two years, a series of Goodwill Programs.

These programs advance the idea of international and interracial understanding by showing the essential unity of the human family. They show the unity in the games, history, literature, etc. of the different countries. For example, some of our well-known proverbs which occur among other groups and races, are cited under the chapter on Literature. It is interesting to find these friends dressed up in different garb but still easily recognizable.

The American Friends Service Committee has published these programs in a pamphlet entitled "Education for World-mindedness." This pamphlet includes not only the outline of the programs, but the actual speeches, songs, etc., which the children used. Any teacher in the public schools or Sunday Schools who is interested in putting on programs of goodwill, would find this very valuable. They can be purchased from us for 10 cents each.

CAN THE A. F. S. C. HELP YOU?

The American Friends Service Committee is now helping many Friends all over the country with their problems of promoting peace. Do you need literature, posters, plays or other material? Can we help you plan out some worthwhile peace activity in your community for the winter?

Bring your peace problems to us and we will do our best to help you. In replying it would faciliate matters if you would tell us the aspects of peace education in which you are most interested—Kellogg Treaty, Disarmament, Military Training in our schools and colleges, discussion groups for adults or peace education among children, etc.

Through our wills we actualize our beliefs and make them a part of ourselves.

HENRY HODGKIN COMING TO UNITED STATES

Will Head New Quaker School of Religious and Social Study at Philadelphia

Woolman School as an institution with a habitation, a curriculum and a student body, has been in a state of suspension for two years. Its spirit and its traditions, however, have lived on in the hearts of a grateful and enthusiastic alumni. And its Board of Directors has continued to keep faith with the past and to look with hope to the future.

One of the most representative of the gatherings of Friends of all branches and and localities ever held in Philadelphia was called together at Haverford in the spring of 1927 to discuss the need of the Society of Friends for a school of religious education. A continuation committee representing all points of view was appointed from the group. A similar meeting was held in the autumn of the same year. The weight of these meetings seemed to the Board to be on the side of the establishment of a school where Friends could endeavor to understand more fully their heritage of spiritual discernment, to win it more completely for themselves, and to apply it to the complex problems of the modern world.

Accordingly, Joseph E. Platt, formerly engaged in missionary work in China, was secured to act as organizing secretary for a movement to re-establish a school of religious and social study. Quietly and patiently the Board and the Secretary worked together, taking frequent counsel with wise members of all branches of the Society until a plan was sufficiently formulated to justify the Board, as it believed, in extending an invitation to Henry T. Hodgkin, who is just finishing his years of devoted work in China, to become the Director of the enterprise.

Henry Hodgkin's interest was at once enlisted. He replied by giving an outline of the aspects of such a work which he conceived would need special emphasis. These he clearly set forth under five headings:

1. Service to the Society of Friends.
2. The Missionary Movement and international relations.
3. Social and industrial questions.
4. The educational emphasis.
5. The devotional side.

When the cable message, "Accept—Hodgkin," was received, the Board of Woolman School appointed a committee to "serve as a nucleus to call into existence the new Quaker School of Religious and Social Study." This committee was as follows: J. Henry Bartlett, Henry Tatnall Brown, William Eves, Elizabeth Walter Furnas, Elizabeth Haines, Rufus M. Jones, Lucy Biddle Lewis, Joseph E. Platt, Wilbur K. Thomas, Agnes L. Tierney, J. Barnard Walton. The Continuation Committee of the conference which met in Haverford in 1927 was asked to endorse the appointment of the nominating committee and make it as their action. The Board pledged itself to turn over its assets to the new organization when it is ready to function.

The success of this movement, which has been advanced to its present stage by the faith and effort of a few, will depend on the response of the Society of Friends as a whole. Henry T. Hodgkin is known throughout the world as a man of fine intellect, wide outlook, international experience, missionary zeal and evangelical fervor. Under his direction, with the interest and financial support of American Quakerdom behind him, a service may be initiated and carried on which will be of incalculable benefit to our Society. There are those who believe that the tide of spiritual effectiveness in the Society are running low. We must blaze new trails through the wilderness to gain new heights beyond. If a school, such as is planned receives the whole-hearted interest and support of all Friends, leaders may be produced who will guide us to a fuller knowledge of the work and influence which the Society is capable of yielding.

AGNES L. TIERNEY.

WEST ELKTON ACTIVITIES

Elk Meeting has been blessed with a harvest of good things which began on August 22 with a well attended all-day Sunday school picnic at Armaco Park, east of Middletown, Ohio. Lester Swander, George N. Hartley, Murray S. Kenworthy and Elmer Hale occupied the pulpit on different Sabbath's and gave very helpful messages.

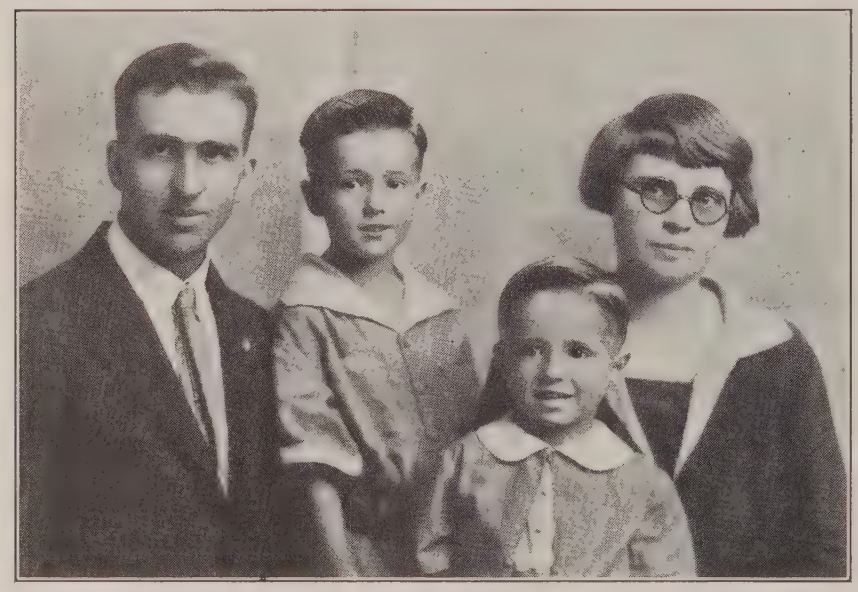
Rally Day was observed by the Sunday school, October 21, wth a short program and a splendid talk by Mr. Coblentz, County Superintendent of public schools. Armistice Day was observed with Herman O. Miles as speaker for the day, and on November 18, the church held an all-day meeting with basket dinner, when Charles E. Hiatt gave the message in the morning and a short talk in the afternoon. His presence was a blessing to all. Salem Friends came in a body and enjoyed the day mingling with old friends. In the afternoon the Salem young people gave two missionary plays, "Two Masters," and "Closed," which were much appreciated.

The Social Workers gave an ice cream social and on Election day gave a chicken dinner and an oyster supper to help pay for a new carpet for the auditorium and a linoleum for the Sunday school room which they were obliged to purchase earlier in the season.

A REVIVAL CAMPAIGN

You will make no mistake in securing D. W. Whybrew for your evangelistic meetings this winter, arrange with him early for revival campaign. Write him at Upland, Indiana.

New Workers for Jamaica



Paul and Margaret Michener and two sons, David Paul and Carroll Hoover.

When the Influenza epidemic swept over the world some years ago, the island of Jamaica suffered from its devastating attack. Thousands of people were afflicted and many died. Little children were left as orphans, and the misery they endured can hardly be pictured. H. Alma Swift, who lived in the midst of this unrelieved suffering could not bear to see so many little boys wandering about with no one to mother them. And so she opened her mother heart and her home and took a few of them in. She had no thought of founding an institution, but felt that she must give temporary and immediate aid.

In writing of those early experiences with the boys, Alma Swift said: "The school was born of love with an aching heart for poor, sick, neglected orphans. We took them to our heart and home; but only the One who is ever watchful knows the hardships, the night vigils with the puny, sickly ones, the difficulties of providing their support—which required over three years."

The boys responded to love, medical care, good food, and a wholesome environment; and Alma Swift soon found that she had a permanent work on her hands. She secured additional property and enlarged her home to meet the growing needs of the work. The government made an annual grant and the Home grew in importance and stability.

During the week the boys of school age went three miles to the Orange Bay day school, and on Sunday the whole family went to church. Careful religious instruction was given daily to all the boys and they were soon able to quote many choice bits of poetry and Scripture passages.

As the boys grew older some wanted to do advanced school work. A few were sent to Happy Grove and some were set to learning a trade which would fit them for useful living when at the age of sixteen they would have to leave the Home.

During the years since the founding of the Home in 1919, Alma Swift has been ably assisted by Phulmat Brown, Estella Lewis, and Lena Swift. In time a Board of Governors was appointed to direct the affairs of the Home. All who visit the Home and see the work being done are lavish in their expressions of praise and appreciation. Without stint Alma Swift and her helpers have given of time, money, physical energy and spiritual resources. They have really lived themselves into the lives of the boys.

GLENLEIGH

The time came when Alma Swift realized that her waning strength was not sufficient for her tasks and that the material environment was too restricted for the further growth of the Home. And so with the same spirit of sacrificial love that led her to begin the work, she began to lay plans with the thought of giving over her boys to the care of others.

After casting about for a more adequate location, a property known as Glenleigh was discovered. It comprises ten acres of banana land located in the hills about two miles from Lyndale Home at Highgate. There is a substantial home on the property. Through the generous giving of Alta Hoover, mother of Luella Hoover, who died in Jamaica, and a few other Friends, the purchase of this estate was made possible.

Then came the question as to who should take charge of the work at Glenleigh. It was not long until Margaret Michener, a daughter of Alta Hoover, and Paul Michener, her husband, indicated their concern to go to Glenleigh to work with the boys.

Paul Michener is the son of Frank W. and Mary E. Michener of Truro, Iowa. After completing the grammar school, he entered Penn Academy, from which he was graduated in 1914. He was taken in the army draft, but stood unflinchingly as a conscientious objector and refused all military service. Upon gaining his release, he entered Penn College and completed his work there in 1921.

Margaret Michener is also a graduate of Penn Academy and College. Both of these Friends were active in church and Association work. During their college days and since then, they have given clear evidence of their concern to share their Christian life and experience with others. Both have had experience in teaching and in farm life.

Paul and Margaret Michener have two sons, David Paul, born March 24, 1923, and Carroll Hoover, born November 24, 1924. This splendid family of Friends sailed on the Sixaola from New York, December 5, arriving in Kingston on December 10. They go out as representatives of the church and will appreciate the warm, sympathetic, continuous support of Friends at home.

HERBERT REECE

A completed life is more truly measured by accomplishments rather than by time. It is for this reason a brief sketch of the life of Herbert Reece is worthy of special note.

Herbert, son of Everett and Ellen Reece, Marion, Indiana, was born December 15, 1912 and died September 17, 1928, at the seemingly premature age of fifteen years and nine months. During these relatively few years he wielded a pronounced influence among his schoolmates and also among older people with whom he came in contact.

He attended the public schools in Marion and will be remembered as having won both local and state honors in the various Latin contests in which he entered. Sunday school work claimed his attention but as a leader in young people's activities his loss is most keenly felt. Not only was he interested in the activities of his local church, the First Friends at Marion, but through close companionship with father and mother he also became interested in the affairs of Indiana Yearly Meeting, which he attended last September and served as one of the pages.

While attending a conference of young people at Camp Mack this past summer he publicly confirmed this choice of occupation as his life's work. He was quiet and unassuming in manner but definite in his decisions and experiences. His simple and sincere faith was an inspiration to all. The memory of his life shall be a rich heritage to those who were privileged to know him.

Worship means the going forth of the spirit to a Reality beyond itself in order to realize a good which it cannot find within itself.—GEORGE GALLOWAY.

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.

LAW OR WAR

BY LUCIA AMES MEAD

Doubleday, Doran & Co., Inc., pp. 276. Price $1.75

The present generation has witnessed a happy multilateral rapprochament of the moralists and the social scientists. Particularly with respect to war has this tendency born fruit. Long ago the economist perceived the business roots and commercial branches of imperialism, weighed the losses of productive power through conscription, estimated the burden of taxes for armaments and pensions, revealed the pernicious interests of makers of munitions and of ordnance, and analyzed the industrial distortion that accompanied and followed wars. Similarly the sociologist glimpsed the inevitable deterioration of populations long engaged in hostilities, described the suppression of the individual by militarism, and classified the army ritual as a means of social control. The moralist exposed the curse of hate, the "crime" of legalized killing, the destruction of soul in camp and campaign, and the incompatibility of war and justice.

All these contributions have been synthesized by Mrs. Lucia Ames Mead in "Law or War." Her intimate contacts with persons of many disciplines and points of view at home and abroad have peculiarly fitted her for this work. She has searched diligently through books and periodicals, blacklists and confidential information sheets. She has condensed her experience and research into a small volume, not too systematic to be readable, not too detailed to be interesting, not too profound to be understandable, but full of pertinent facts and rich with keen interpretation.

Briefly but satisfactorily the genesis of the peace movement is traced from the "Rights of War and Peace" of Hugo Grotius to the Hague Tribunal, the League of Nations, the World Court, and the Briand-Kellogg Pact. The obstacles and opposition to peace are considered, and the sane practical program of the peacemakers is presented. Attention is directed to the failure of our schools to teach the true history of our wars, to impart to the pupils the fundamentals of political understanding, and to encourage vital realistic thinking. The bogies of the militarists are overthrown with intellectual ruthlessness. The lucrative profession of the patrioteer is exposed; and the malicious inaccuracy of confusing Pacifists with the Tories of 1776, the Copperheads of 1861, and the Bolshevists of 1918 is demonstrated. Mrs. Mead points out the fallacy of conquest for booty and tribute in an industrial plant where a boycott is more powerful than an army, and she recounts the unscrupulous intrigue and deceit that led to the world war.

On the constructive side Mrs. Mead is at her best. For example, her argument that war can be abolished without changing human nature is cogent, and her contention that the true citizen of today is a citizen of the world is inspiring. She draws a telling contrast between armies and police forces. Armies are competitive and punitive, but police forces are cooperative, with no legal power to condemn or punish.

Although the learned reader will find in this book little that he has not known, he will discover much that he has forgotten. The ordinary citizen, like the reviewer, will learn much from its pages. The peace worker who possesses a copy will have information with which to meet attacks on his program, current illustrations for his arguments, and encouragement for his task.

THE NEW QUEST

BY RUFUS M. JONES

The MacMillan Co., pp. 202, $1.75.

Another devotional book from the prolific pen of this outstanding Quaker is now available for the many readers who enjoy his approach to truth and his expressions of clear thinking in matters of spiritual devotion. The opening chapter bears the title of the book and follows from Abraham the line of seekers who through the centuries would know and do the will of God. As a result of their findings gradually there is formed "an organization, a social structure, which accumulates and gathers up the revelations, the discoveries, the insights, the wisdom, the common experiences of the group past and present, and for a time this temporary system, or institution, which preserves the gains of the past—the thoughts, the faiths, the interpretations, the hopes, the practices and the sacred customs—meets the needs of many and enables them to settle down and live quietly and peacefully in the structure already builded and on the manna for the soul already collected."

The nine chapters which follow suggest in their titles the good things in store for those who read and meditate. "The Heights and the Depths" from the majestic Mt. Shasta in California to her great oil producing center reaching within nearly half a mile, give extremes for thought and spiritual implications. The mount of vision linked with submerged energies finds expression in a sixth sense which "has a great deal to do with what we call *ourselves,* our personality, our character." "What we want most are light and leading which will link us up with this deeper Life of our life," and "given a soul with unmeted range and unplumbed depth we shall eventually find the deeper World we seek." "The New Smell" from the unused spices suggests the inner springs of joy and the indispensables of life that grow richer and more precious with the years, and are as eternal as God is.

"Experiments in Heroic Love," "The Soul's East Window," and "Finding the Whole of Self," lead to him who is "the *Yes* of a new creation, with its inexhaustible implications and possiblities." Religion is natural to the human soul and since "God is spirit and man is spirit it is not strange, absurd or improbable that there should be communion and correspondence between them." The inner life, the making of the man within the man is a conscious creation, and the desire to attain perfection is the measure of the man. "The soul that chooses to be a son of God may wait with perfect assurance for the time when Christ shall be seen as He is, and the likeness shal be completed."

But perhaps the most helpful chapters are the three at the last part of the book. "Going on and Still to Be," "I Believe in God," and "Complete Spiritual Health" are the titles, respectively that suggest an outreach only to be realized by the attitude and vigorous action of a living faith. The grounds which make one feel sure of God and helpful ways of thinking about Him are set forth in the light of experience to be tested for one's own personal satisfaction. "If we hope to find a real God, we must discover that we have a real soul, a spiritual nature which directs and dominates us. If we do not believe that there is something spiritual in our own self, we shall never really believe that there is something spiritual in our larger universe." God is a person with a mind and heart and will who is touched by every human need and quick to feel and understand the human heart. "He loves and suffers, forgives and pardons. He reveals a new way of life, a new Spirit, a new type of person, a new redemptive power, a new victory over death and sin. He shows that grace is superior to justice, that love conquers hate, that life is lord of death, that self-giving, not sovereignty, is the mark and badge of the divine nature." To think of God as like Jesus Christ and turn to him as a loving Father who knows and cares, one finds that spiritual contact with Him who "lives as Spirit and moves as Creative Energy, and realizes that which is always better than the present best."

The final goal and climax of the book is "Complete Spiritual Health" in a salvation which has always been at the center of the Christian message. "Our task is that of trying to discover what a living Church in a world like ours today ought to mean by salvation if it proposes to be true to the Christ who is its Head." "If the Church through its ministry could make the life

and love of God real enough, sin would once more become to men's consciousness the stupendous fact which it actually is in its upward and outward bearing, and salvation would once more be found in the dynamic of the immeasurable love which Christ has revealed." Thus "The New Quest" breathes a vital message and illuminates the page of Christian experience with an assurance of hope and of reality, that makes reading a delight and fellowship becomes an inward urge for that complete spiritual health possible to evey one in Christ.

THE GRAPHIC BIBLE

BY LEWIS BROWNE

MacMillans. Price $2.50.

Are Bible characters real, live folks to your Children? They should be. They can be. How?

One of the best ways to vivify the Bible to the youngster is to make Palestine a familiar place to his mind. In this day of automobile travel, even the little tots have clear concepts of distance. They vision miles by the score or hundred, they see varied topography, they read road maps with ease and delight. A map means more to our small sons than it did to us at twice their ages. A good map hits a child in the eye with telling effect.

There is now available to children a wonderful collection of maps in Lewis Browne's "The Graphic Bible," (MacMillan, 1928). These maps, which appear on about every other page, show all the important events in the history of the Jewish people from the trek of Abraham to the journeys of Paul. They are enriched with simple pictures, devices for indicating hills and valleys, walled cities, Amalekites on the war-path, Phoenicians scudding over the waves, camel caravans laden with riches of the Orient, Israel fighting Judah, the permeation of pagan influences, the triumphant Roman eagle, disciples toiling over the sands after Jesus, and the spreading shadow of the cross.

Show this book to your little one, and he will ask for the story of the splashing fish, of the bloody sword, of the babe in arms. Give the work to the school child and he will quickly learn to interpret the maps in terms of his own experience. Examine the chronological tables for the results of scholarship in untangling the intricacies of Hebrew dates, and many of your difficulties will disappear. Read the text, and you will have a more accurate concept of the legion physical, social, political, commercial and religious forces acting upon the Jews; your understanding of the Bible will be enriched.

Although the author of this book is a learned and brilliant Jew, he tells the story of Jesus with a simple dignity that approaches reverence. After a brief account of the crucifixion, he says, "But that was not the end of Jesus; in a profound sense it was rather the beginning." His whole point of view is that of sympathetic scholarship seeking to make the Bible clear to the child mind. This intensely interesting volume should be on the work table of every minister, of every Sunday school teacher, and of every parent of growing children.

FRANK HATCH STREIGHTOFF.

Indianapolis, Ind.

ECHOES FROM NEBRASKA YEARLY MEETING

Since the close of Yearly Meeting on June 10, it has been my privilege to visit practically the entire Yearly Meeting field, having attended nine Quarterly Meeting gatherings and visited all but two or three of the local meetings, some of them more than once. It may be of general interest that I make some observations on conditions and the outlook in general throughout our field.

Our territory extends practically five hundred miles from north to south and one thousand miles from Waterbury, Nebraska to Paonia, Colorado. So that not only are the six Quarterly Meetings widely separated from one another, but within one Quarterly Meeting the distance between meetings ranges up to four hundred miles. Hence frequent conference and close acquaintance are impractical if not impossible. This has tended to render difficult a clear general understanding of conditions and problems prevailing in different sections of the territory. So it has seemed desirable that a complete personal visitation of the entire field be made as soon as possible following Yearly Meeting in order to become acquainted personally and to learn how to undertake intelligently the new duties of General Superintendent. In this effort more than eleven thousand miles have been covered since Yearly Meeting, including a trip to Kansas Yearly Meeting.

It is indeed gratifying to note such general ready response to the idea and the ideal of mutual understanding and sympathetic interest and Christian unity throughout the entire field as a necessary basis of effective, agressive effort in the various departments of Yearly Meeting activity. There is, likewise apparent, a deep appreciation of spiritual values and a wholesome interest in evangelism, though manifested in varying degrees of enthusiasm and finding different modes of expression in different sections of our field.

In all the western sections of the Yearly Meeting South Dakota, Nebraska and Colorado, there is seemingly more of challenge and larger opportunity for evangelistic outreach and church extension effort than in the eastern section, due to general economic and social conditions, including under-churched and over-churched tendencies in the respective fields. The west in recent years has become more dependable agriculturally and economically, due to irrigation, better methods of farming and increased rainfall in some instances. This has made for greater thrift and some increase in population, and hence increasing opportunities for general evangelistic and church extension work. Responding to these changing conditions a few new church homes have been built within the past year or two and some others are now being planned for. Some out-post work is being undertaken where doors are opening for Friends to enter and minister to the spiritual needs of hungry people.

So, although confronted with our problems of distance, widely separated meetings and inadequate financial resources to rightly carry on our work, we are encouraged to go forward in the confidence that Nebraska Yearly Meeting has possibilities of development and service as yet unrealized, awaiting only a united, consecrated, Spirit-empowered advance to the undertaking.

We have room for a few more pastors of ability, vision and consecration. Also, there are opportunities in Western Nebraska and Colorado, in reach of established Friends meetings or related out-post work, where good farm land can be had on very reasonable terms, one or two crops often paying for the raw land.

Penn and Denver Quarterly Meetings were held recently, at Deer Trail and at Pueblo, Colorado, respectively. Penn Quarter, consisting of Boulder, North Denver and Deer Trail Meetings, was set off from Denver Quarterly Meeting less than two years ago, this being the sixth session. Denver Quarter consists of Colorado Springs, Pueblo, Palmer Lake, Hugo, Karval, Sand Arroya, La Junta, Las Animas and Timpas Meetings.

Victor R. and Elsie Marvin, formerly of Kansas Yearly Meeting, are new, efficient workers in Denver Quarterly Meeting. Victor Marvin was chosen at Colorado Springs, Quarterly Meeting, in August, to succeed W. R. Lewis as Quarterly Meeting Evangelistic Superintendent, and Mrs. Marvin has been secured more recently to serve as pastor at Las Animas meeting. Denver Quarterly Meeting, having so many meetings, some of them small and but poorly organized as yet, feel the need of an employed superintendent, under the arrangement of a part-time administrative service, he being liberated thus for part-time evangelistic service as way opens to him. Both these workers seem to be fitting nicely into their respective administrative fields.

WALTER H. WILSON.

There is little actual difference between the two violent emotions, fear and hate. They are both survivals of a primitive state when man lived not by rational considerations of right and wrong, but by fight or flight. Each is marked by the same terrific organic disturbance and the same mental turmoil. It is the stronger of them, rather than conscious intention, which makes one a hero or a coward.—A. R. KING.

QUAKERDOM · AT · LARGE

Caroline E. Miles, who was graduated from Earlham College last June, is teaching in a public school at Addison Four Corners, near Vergennes, Vermont. It is a Baptist community and she assists in the local church activities. Friends at Monkton Ridge Meeting welcome her on occasional visits home.

The November issue of the *International Poetry Magazine* contains a biographical sketch of Henry Coffin Fellow of Wichita, Kansas, in which is presented a very good picture of the Quaker Kansas bard. As a product of a recent sojourn down in the Ozarks of Arkansas he has just published a new volume of verse entitled, "Bella Vista Lyrics and Other Poems."

At the quadrennial meeting of the Federal Council of Churches of Christ in America being held at Rochester, New York, December 5-12, The Five Years Meeting is represented by the following members, appointed by the Executive Committee: Wm. O. Mendenhall, Rufus M. Jones, S. Edgar Nicholson, Lenora N. Hobbs, Walter C. Woodward and B. Willis Beede (who fills the vacancy caused by the death of John R. Cary) and Clara I. Cox, an alternate.

The preservation of Laporte County's oldest burial ground, located about a mile north of Laporte, Indiana, is to be assured by the descendants of the first Quakers that settled in that part of the state, it has been announced. The burial ground is approximately a century old and a bronze tablet is to be placed, so inscribed as to attract the attention of history lovers and chance travellers. Friends were prominent in the early settlement of that section but have long since ceased to be a factor in that community.

Elizabeth Marsh, Secretary of the Young Friends Board, who has been in England and Europe since June, arrived in Richmond, November 30 and received a warm welcome from the Central Offices Staff. She had just completed a term at Woodbrooke School before sailing homeward. She brings good word of Pauline Terrell, a former Central Office Staff member, who, after a year of study at Geneva, has a responsible position with Harry T. Silcock at Friends House, London, which she is filling most acceptably.

In his Fireside Talks on Books which appears regularly in *The Homiletic Review*, Gaius Glenn Atkins pays the following eloquent tribute to Charles M. Woodman's recent book: One will go far to find a more understanding and persuading study of Jesus than Woodman's "Intimacy with Jesus." It is so much more than a study; Woodman has written out of such a debt to Jesus as Chevalier confesses to Bergson. The quiet grace of the "Friends" spirit lies all across its pages. After all the hectic handling of Jesus Christ we have suffered at the hands of advertising experts and sensation-loving professional biographers, here is such a comradeship as Peter and John knew in the hills of Galilee. A minister's life will be the outlet for work like that.

The following editorial paragraph appears in the current issue of *The Churchman*, the outstanding journal of the Episcopal church in this country. In spite of persistent reports to the contrary, Dean Inge is pretty generally known as the "gloomy dean." William Lyon Phelps is the latest to take the dean out of the gloomy class. In *Scribner's*, recalling an "at home" in an English house, he writes: "Dean Inge was anything but 'gloomy.' His talk sparkled with humorous observations, and then, as the conversation turned on religion, he made an impressive comment on the Quakers. He spoke of them with high admiration, and, when I remarked on the absence of ritual and said that, although I thought they had the finest record of any religious sect, they perhaps in their neglect of forms missed something of the beauty of holiness, he replied: 'They all have that in their faces.' He rightly regards Rufus Jones as one of the spiritual leaders of America."

The sixth annual conference of the student association of the middle atlantic theological seminaries at Crozer Theological Seminary, Chester, Pa., November 15-17, from the opening address on "What do we Expect to Happen in Worship?" by Professor Henry Pitney Van Dusen of Union to the last one by President Milton G. Evans of Crozer on "The Trend in Protestant Worship," the whole spirit of the conference was worshipful, reverent and imbued with the sincere desire of all present to earnestly endeavor to understand all the phases of the question at hand. A striking departure was the holding of the various services of worship. The delegates attended an Episcopalian service, a Roman Catholic mass, a non-liturgical service in the Crozer Chapel, a communion service for all at the First Presbyterian Church, and "perhaps, most unique of all," says the chairman of the Conference, George R. Faint, "the last gathering for worship was at the Quaker Meetinghouse in Chester. Undoubtedly, these impressive worship periods induced the high spiritual and intellectual tone of the Conference."

Through the courtesy of J. Elwood Cox, High Point, North Carolina, a copy of the *Manufacturers Record* for November 15 has been received which contains the message of Herbert Hoover to the editor following the anouncement of his election and expressing appreciation for the extremely heavy vote throughout the South for Mr. Curtis and himself. An editorial note says, "When Herbert Hoover refused at Salt Lake City, as on other occasions, to permit any political activities or to discuss the political situation on Sunday, because he had due regard and reverence for the Sabbath Day, he gave to the country some light on how the Quakers, or Friends as they call themselves, regard the Sabbath and other questions pertaining to service to God." They also reprint an article from *The Christian Index* entitled "What the World Owes to the Quakers," by Henry Alfred Porter, a Baptist pastor in St. Louis, which reviews some of the major positions as held by Friends quite sympathetically and says in closing, "by their long venturesome experiment in brotherhood and positive goodwill they have at last focused the attention of mankind. And when the angel anthem of the Nativity rings around the world and peace broods over all the earth, the Quaker shall not be without his honor and his glory."

On board the ship *President McKinley*, one of the Orient Round the World Liners, which left San Francisco about the middle of October voyaging by way of Honolulu, Stella Frances Jenkins of Kansas City, Mo., who sojourned for several months at Richmond helping in Peace and Religious Education work as opportunity offered, writes just before landing at Yokohama that they had a very pleasant voyage wth a delightful day in Honolulu where the exquisite riot of color in flowers and trees was marvelous to behold. The Pacific was beautiful, always majestic and dignified even in its calmness, with the weather a bit too warm for the greatest comfort. Beginning next April, she will teach the History of English Literature at the Women's University in Tokyo, Japan. For the present she will be at home with Gilbert and Minnie P. Bowles and will spend the intervening months visiting Friends meetings, getting acquainted with Japanese ways and customs and attending lectures given by Japanese scholars speaking in English. A very attractive program has been arranged for her by her friends which she will enjoy to the full and in turn pass on some of the good things she has accumulated as stu-

dent and teacher to those who will appreciate the privilege of listening to her lectures in English literature. On Armistice Day she gave a helpful message at the Tokyo Friends Meeting.

NEWS OF OUR MEETINGS

The Woman's Bible class of University Friends Church, Wichita, Kansas, held a social, November 26, at the home of their teacher, Mrs. Edmund Stanley. "Aunt Sallie" Stout, mother of Mrs. Thos. J. Carter, from Marion, Indiana, together with the members of the class who have not been physically able to meet with them for some time, were guests of honor. Edith Worth, in very fitting words, spoke in appreciation of the real contribution these loved ones have made through the years, in their various capacities and places of work. Hannah Francisco and Sallie Stout each responded, in her own pleasing and gifted manner, wth much helpful admonition and loving council. As the class listened to them, they rejoiced that such lives do not cease with time but live on and on through the generations to come. Mary Kenoyer recited a beautiful poem. Ola Allman read an original poem, entitled "To Aunt Hala," which was a loving tribute to Mahala Outland, who has been absent from the group for more than a year and is now with her son George Outland in Pico, California. Edna Chilson sang, Mary Jones gave two readings and Hellen Baker read a short story all of which were very beautifully and ably rendered by these younger women who so cheerfully and willingly help out on such occasions. While the refreshments, consisting of sandwiches, coffee, cake and ice cream were being served, the ladies asked and answered questions that had been previously prepared, and all united in saying that the occasion had been a very happy one, uplifting and inspiring, socially, intellectually and spiritually.

The Women's Missionary Society at Monkton Ridge, Vermont, arranged two special events in November. The proceeds going to the Yearly Meeting Budget. A missionary supper was held at the parsonage on November 8, which brought Friends together in a social way and was much enjoyed. A missionary program was given in the town hall on November 27, which included dialogues and choruses by Bible School children, a dialogue by six women, two recitations by Anna B. Miles, a duet by Rebecca Wild and Caroline E. Miles. Thomas Stevenson, Methodist minister at Bristol, who had formerly been a missionary in Africa, gave an interesting and informing address on his work in that country.

As pastor of Poplar Run, Laura Fetters, is encouraging the young people and their activities all she can. In response to her suggestion, Katherine Lennox gave a very acceptable account of her fortnight at Lake Waubee. In return, Esther Hubbard is to give a report of the Young Friends Conference at Bear Creek meeting. William Diggs has not been able to attend meetings for worship for some weeks. He is 84 years old and the oldest living member of Popular Run Church. His father gave the ground when the church was first organized and built in 1847. He has been a member of Popular Run all his life except the few years that he resided in Winchester. He possesses that rare ability of giving the cordial handshake, cheery smile, and encouraging word at the time and in the way that leaves a glow in the heart long after. Friends hope to see him soon sitting reverently with the head of our meeting.

An Armistice Day meeting was held in the M. E. Church, New Castle, Indiana, Sunday afternoon of November 11, under the auspices of the local W. C. T. U. and the city Ministerial Association. A program of music, songs and a pageant preceded the address by Charles M. Woodman of Richmond on "Hopes of Armistice Day." A representative audience greeted him and many expressions of satisfaction and appreciation for his admirable message were afterward given. The Junior Church of the Friends Meeting are filling two goodwill school bags for Mexico under direction of the King's Daughters. More than three hundred signers have been secured in the city asking the President of the United States for an early ratification of the Paris Peace Pact. The pastor of New Castle Meeting, Aaron Napier, the Christian Endeavor, and Esther Cook, a resident minister have been assisting in in religious services in Dunreith and Greensboro meetings.

A fine group of young people at Jericho Meeting near Union City, Indiana, have recently organized a Christian Endeavor and are putting on excellent programs. They had charge of the Sunday evening meeting, November 25, and the Thanksgiving program which they prepared proved very helpful and entertaining. Many young people of the community were in attendance. The pastor, Goldie Hinshaw, gave a very acceptable message. The young people are active in the Sunday school and maintain an orchestra under the leadership of Marcell Thornburg.

ALL AROUND THE WORLD

I wanted just a pine tree,
A tall and splendid pine tree,
I wanted just a cedar
Planted deep in the loam.
I wanted sky and sunshine
And flowers in all weather—
And I wandered far to find them,
Far from home.

And today I found my pine tree—
It will be a splendid pine tree;
I have planted me a cedar
In the warm sweet loam.
I have planted bulbs and flowers
That will bloom for hours and hours—
O I've found my sky and sunshine
Here at home.

EDITH LOMBARD SQUIRES.

Interested members of Vermilion Monthly Meeting, Vermilion Grove, Illinois, have recently published an attractive directory of the meeting, including monthly meeting officers and committees, officers and committees of all other organizations of the church, and the itemized church budget. The directory will gladly be sent to any who are or have been interested in the meeting. Address Vermilion Monthly Meeting.

C. Frank and Blanche A. Conover, returned misisonaries from the Africa Field, attended Pleasant Plain Quarterly Meeting, November 24 and 25, at Pleasant Plain, Iowa. He gave a very interesting account of the African people and at the close of the meeting told about what Friends had done in East Africa. At the Young People's meeting, Sunday afternoon, they sang in the African language "Showers of Blessing," the last verse in English with the congregation helping them. They also presented curios which young people from one to a hundred years of age enjoyed very much. They also visited the other meetings in the quarter accompanied by Estella K. Hadley, chairman of the mission board of Iowa Yearly Meeting.

Promotion Day was observed in the Denair, California, Friends Sunday school with a fitting recognition service. Fifty-two children were graduated from one department to another, the high school classes receiving the largest number of graduates. Eight girls and ten boys were promoted to those classes. Grace White of Whittier, president of the Women's Missionary Society of the Yearly Meeting, spoke to the members of the Denair missionary society on November 1, giving the latest news of the home and foreign missionary projects carried on by the Yearly Meeting.

Four nights of Evangelistic services were conducted in connection with Winneshiek Quarterly Meeting, held at Valton, Wisconsin, October 25 to 28. M. T. Mendenhall was present and assisted in these services and on Monday accompanied Henry Marlanee and wife to Kedron, Minnesota, where a service was held that evening. The interest in the church and Sunday school work in this place is growing.

A splendid spirit was in evidence during the sessions of Lynngrove Quarterly Meeting, held at Center, Newton, Iowa, Octo-

ber 20 and 21. During the business session, a concern was expressed that Iowa Yearly Meeting might do more financially for aged and infirm ministers. It was suggested that a special offering be taken at Thanksgiving time for this purpose and that this be retained as a fund of Iowa Yearly Meeting to care for our own ministers. The Quarterly Meeting passed by an affirmative vote this recommendation and the Yearly Meeting Office was requested to inform the pastors of this action, and ask them to cooperate by taking a like offering in their meetings, this offering to be sent to C. V. Stanley, Yearly Meeting Treasurer.

Lindsay Monthly Meeting, California, joined with the other churches of the town in a Peace Meeting, the evening of November 11, following in general the program sent out by the National Council for Prevention of War. The meetng was held in the High School Auditorium, with Dr. Willis Studebaker, President of La Verne College, (Brethren) as speaker. Taking Matt. 5:38-41 as a basis, he gave a very forceful message pointing out the lessons the world might learn from the "World War." The pastor along with others of the town had some part in the program. The Union Thanksgiving services will be held this year in the Episcopal church on the evening of November 28, in which all of the churches are joining. John R. Wright pastor of Friends will bring the message. The Ladies' Missionary Society held an all-day meeting at the church, November 2, at which time Grace M. White of Whittier, Yearly Meeting President of Missionary Work was present and gave a very helpful talk on the work as being carried on by the Yearly Meeting.

Wessington Springs Quarterly Meeting was held November 10 and 11, at Harmony Meetinghouse, Jerauld County, South Dakota. The Saturday morning exercises were led by Stella Hockett of Aurora County, and in the afternoon business session by Elizabeth Hanson. The proceedings recording Edwin Hanson, a former student of Nebraska Central College, as a minister of the gospel was considered and a full recommendation was forwarded to Nebraska Yearly Meeting for their action. The committee to nominate officers for the ensuing year was George C. Scofield, C. W. Hanson, Stella Hockett, Rhoda Marshall and Mae Grieve. The Clerk was directed to forward the following to Herbert C. Hoover, the President-elect: "We heartily congratulate thee on the election and hope that no stone will be left unturned to strengthen real Prohibition and also trust that the United States may be placed in the highest cooperation possible with foreign peoples to the end that war may be no more. We implore High Heaven to aid thee in standing firm for those things that will be the best for our entire country." Harmony Friends let it be known that they have $350 ready to rebuild their church basement. The next Quarterly Meeting will be held at Aurora in March.

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LOW PREMIUMS LOW NET COST

Sunday morning, November 18, the Georgetown, Illinois, Friends observed "Fathers and Sons Day." The middle section of the church was reserved for fathers and sons and by the time the worship hour arrived the section was well filled. Judge Wm. T. Henderson of Danville, Illinois, gave the address for the occasion. The Friends, Methodist Episcopal and Church of Christ will unite in an evangelistic service beginning January 6, 1929. The pastors will be their own evangelists and the services rotating in the three churches. Bertha E. Day, pastor of the Friends church, was recently made president of the Georgetown Ministerial Association. During the illness of the pastor, which was the result of a fall causing a fracture and concussion, Hon. Wm. P. Holaday rendered valuable service in the meeting, as did Ruth C. Parker and others.

FATHER AND SON BANQUET

A Father and Son Banquet was held at Honey Creek church basement, near New Providence, Iowa, November 22, with about sixty-five in attendance. An excellent two course meal was served by some of the ladies and girls of the community. The room and tables were prettily decorated in Thanksgiving array with the ever popular turkey much in evidence

Wendell Clampitt very acceptably presided as toastmaster and Louis B. Mills was first on the program with the subject, "What a Boy Should Do." He was followed by Leland Reece with, "Duties of a Father to his Son." Supt. M. Z. Albers next gave "Father and Son as Pals," which was followed by, "Need of Character Building," by John Hadley of Honey Creek. Music during the program was furnished by the Honey Creek male quartet and an instrumental duet by Leland Reece and Harry Clampitt.

All enjoyed the evening very much and extended heartfelt gratitude to the church for its hospitality and especially to those who served so acceptably. John Hadley extended a cordial invitation to all to attend the Honey Creek Church service and he hopes to see many more in regular attendance.

ARTHUR B. HULL

Following a serious operation for peritonitis, Arthur B. Hull, president and one of the founders of the "Friend" Manufacturing Company, Gasport, N. Y., passed away at Lake Avenue Hospital, Rochester, N. Y., November 23, aged 53 years.

Since the death of his father, George Hull who sat at the head of the Friends Meeting, he has most ably filled the place acting as pastor of Gasport Meeting for the past five years by appointment of Hartland monthly meeting. He was a trustee of the meeting property and was a member of the former firm of Hull Brothers that started a small machine shop in Gasport in 1895 which later became the "Friend" Manufacturing Company whose products are now used the world over.

Surviving him are his wife, Kathleen; a daughter, Mrs. G. Hubert Winner; two sons, George, a junior at Earlham College, Richmond, Ind., and Milton, a senior at Oakwood School, Poughkeepsie, N. Y.; two grandchildren, Roger and Jane Winner; his mother, two sisters and two brothers. Funeral services were conducted by Eliezer Partington of Farmington, N. Y. in the Friends Meetinghouse, Gasport, November 25. In his passing the meeting and the community experience a great loss. He was well known throughout New York Yearly Meeting for his interest in Friends principles and work.

A BOY STUMPS HIS FATHER

BY WILL H. BROWN

Jacob H. Schwank relates in the *Gospel Banner* how he broke his father of smoking. As a boy he worked long and patiently in making a water-wheel that would run without turning a crank. When it was finished he called his father to see it. The father said he thought the boy was very foolish to spend so much time on something

that would not even crack a grain of corn for a little chicken. Then the boy looked up and said: "Now daddy, please do not get offended at me if I tell you of something that looks still more foolish to me. You fill your pipe with tobacco about half a dozen times a day, and light it, and suck the smoke through the stem into your mouth, then blow it out in the air. Now, daddy, be fair and square with me. Which is the more foolish—for a man to do that, or for me to do what I am doing?"

Father Schwank walked away, silently, but not smoking his pipe. And he never smoked it again. The boy had done what his mother and others had failed to do through a long period of years.

Most boys have thoughtful moments. A thoughtful boy is almost certain to wonder why father objects to him spending money for things he likes while the father is spending his money for a thing so useless, and often injurious, as tobacco.

EVANGELISM IN THE BIBLE SCHOOL

1. Seek to foster an evangelistic atmosphere.
2. One Workers' Conference a Year—between October and January—devoted to Evangelism.
3. An elective course during Bible School on Soul Winning.
4. Organize a visitation campaign among Teachers and Officers, determining to visit the home of each pupil above age of ten.
5. Officers and Teachers form an individual personal prayer list of persons who have family connections with the Bible School but are not attenders.
6. Seek to make Special Days' programs—Rally Day, Christmas, and Easter—carry with them an evangelistic appeal.
7. Conduct a pre-Easter class for late Juniors and Intermediates, ages 10-14, to consider the Christian Life.
8. Conduct a class for those who should become members of the Church training for Church membership.
9. Have Worship Programs at the opening of the School that carry a definite evangelistic message—during the six weeks before Easter.
10. On Easter morning hold a recognition program for those who have made a Christian decision during the immediate past.
11. Circulate Books among Officers—teachers—Adults and Young People such as these.
    1. The Sunday School Teacher as a Soul Winner—Berger.
    2. Plans for Sunday School Evangelism—Brown.
    3. Training the Devotional Life—Weigle and Tweedy.
    4. Evangelism of Youth—Gage.
    5. Devotional Life of the Sunday School Worker—Brewbaker.
    6. The Devotional Life of the Sunday School Teacher—Miller.
    7. The Sunday School Teacher at His Best—McKinney.
    8. A working Plan for the Church School—Henry.
    9. Evangelism in the Sunday School—Chappell.

E. H. S.

HOME-MADE SCRIPTURE

The following was recently related to one of our readers by an elderly Friends minister. Names have been changed to avoid embarassment!

"Speaking of the Meeting at Peonburg," said Uncle Samuel, "that was the first Meeting that I ever attended on a minute. Aunt Jemima Simpson took me over there from her home, and it was a Fifth Day morning meeting.

"All the people who came sat on the rising or the facing seats, except Aunt Jemima, and she was a recorded minister.

"After we had sat a while a text came to my mind. I was not sure that it was really in the Bible, or that I had it quite right. I told the Lord that I would use it if he asked me to, but that I hoped he would give me some other one. Soon another presented itself, and the first one seemed to leave me. I rose and began to speak from the second one. I had not proceeded far when that first text came right up before me: and it came right out. I did not think about it at all."

"Does thee remember what it was?" I asked.

"Yes," said Uncle Samuel, "and a good many other people remember it, too":

"Strivin' to be head and ain't fit to be tail."

"And the rest of my discourse was from that text. After meeting a Friend came to me and said: 'Samuel, thee is a young man, just starting out, and we realize that thee has brought us a pretty close message today, but we want thee to know that we know where it belongs.'

"Afterwards I asked Aunt Jemima if there really was such a passage in the Bible, and she said that there was a passage so nearly like it that it amounted to the same thing."—L. M. S.

BIRTHS

HAILE—To Alva and Marguerite D. Haile, Denair, California, September 18, 1928, a daughter, Marjorie Ethel.

HENDERSON—To Stanley and Stella Henderson, Denair, California, October 26, 1928, a daughter, Marjorie Lou.

MARRIAGES

OSBORNE-HUBBARD—At the home of the bride's parents, Sugar Hill, New Hampshire, November 9, 1928, Gladys Irene, daughter of Mr. and Mrs. Onis Hubbard, and Henry T. Osborne, son of Alfred and Gertrude Osborne, of North Weare, N. H. Oliver M. Frazer, minister.

FARM FOR SALE

115 acre farm in Friends Community, near Ivor, Virginia, is for sale. Any Friends interested please write for further particulars to Eugene R. Raiford, Westtown, Pa.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, o South Side Elevated to 43d. Bible School 9:45 Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:3 and Discussion Group meeting at 2:00. Arnol B. Vaught, Pastor, 5618 Drexel Ave. Telephon Midway 0213. Names and addresses of Friend coming to Chicago should be sent to the above address.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Sumerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

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